

## The Brethren Evangelist

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### Tearing Down and Building Up.

Tearing down and building up are two different things. There are two ways to tear down, and it is not known how many ways there are to build up. One way to tear down is to do it without the purpose of building up again; another way is to do it with the expectation of using the old material in a new building.

In carrying forward a reformatory work, the latter plan of tearing down is the one that should be adopted. The aim of any reform is to build better and to use the old material under new principles and plans of construction. If the debris is destroyed in the pulling down process, then the builder is in a predicament when he commences to build: he has nothing to build with. He may have the plan and the principles; but what do they amount to if he has nothing to use them on? The gospel would be a ridiculous failure if there were no sins nor sinners.

The great error of many reformers has been that they only reformed in a few points and carried with them a certain amount of false doctrine or unscriptural customs; and as far as they went, they destroyed the debris. In pulling down an old house with the object of building the material into a new one, it must be carefully handled so that it is not injured or rendered unfit to be used under the plans of the new structure, and carefully placed on a pile aside. The material which is useless should be also separated and placed in a pile to be condemned and destroyed to get it out of the way.

In moral and religious reforms, the same rule should be followed. The true doctrine in an old organization should be properly recognized and carefully preserved, while the false doctrine should be put aside and condemned as a whole, but only after a careful distinction is made.

The man who undertakes to tear down an existing organization is liable to go to sweeping measures. This will do if his purpose is to tear down only, and not build again. But if he expects to build again, his plan of destruction should be of such a character that he does not take from himself every means of building.

A gospel-alone church, is a church with an excellent foundation and this is an excellent method to unfurl to the breeze. But unless it is defined it actually

means about nothing to some men; and when a man commences to preach the gospel-alone as the one and only foundation for a Christian church, as a power to weaken other organized bodies, he should be cautious lest he takes away his own ground to build upon.

Gospel-alone is properly defined by the minds of many worthy people; but there are others who define it to mean the removal of all holy restraint. They ignore that part that enjoins obedience to authority and to those who are appointed as rulers over them in spiritual things; and that Christ is Lord of lords and King of kings. The Church of Jesus Christ is a spiritual autocracy, and Christ is the perpetual Czar, and his laws are as the laws of the ancient Medes and Persians: unalterable.

Surely it is one thing to tear down and another thing to build up. This many men have discovered who have undertaken reforms. A reform always means the removal of something already existing, and the same methods will not serve in both kinds of work. Men who have been mighty in pulling down, were total failures in building up. A few men have served well in both spheres. Martin Luther was a wonderful man in pulling down; yet he was next to a failure in building up; so God married him to Melancthon, in the work of the Reformation. Luther, himself saw that he was not complete in himself. He said, "I clear the ground and Melancthon sows the good seed." If Melancthon had not followed after him and spread the mantle of charity over the destruction wrought, and by soothing words and healing tenderness gathered the good material out of the debris, there would have been no material to make a Lutheran church from. It would have all been in the general ruin.

Napoleon was another failure as a builder. He had no equal as a destroyer, and when his work of destruction had gone far enough, then was his supreme moment. Had he then left his own free will, for the island then no spot would have ever been left upon his military fame. But the time had come to build up, and he knew nothing about such a process. He persisted in his work of destruction until he was destroyed himself and disgrace and shame blackened his bright glory. This was a sad feature about his life, and he is not the only one who became mad by a certain kind of success, and would not stop when God meant that he should.

With the Brethren church, now in a building up time, let every one remember that new methods are necessary. The old ones will not work. Let no one be discouraged if the same ways will serve no useful purpose longer. We must have new ways and great patience is necessary to discover and apply them.

Do not destroy the good material by present use of the tools of destruction.

Every-day Religion. Religion is a thing of faith, of moral self-sacrifice for those outside us; but it also concerns our very selves, and the building

up of individual character by individual deeds. One must be honest in his sales over the counter; another faithful in earning his weekly or monthly wages at the factory; another must teach, as influencing those who are growing up to do the world's work; another must heal the body, not forgetting that it is the temple of the Holy Spirit; another must engage unrepiningly in the hardest of the toils of life—the endless round of baking, dish-washing, darning and cleaning. But all may make church Christianity week-day Christianity. None is so low or so ignorant, or so sick or so wretched, that he may not ask himself the question: "What would Christ do if he were in my place to-day?" And so the man or woman can "make drudgery divine."

Is this lesson an old one, made irksome by tedious reiteration? Let us not miss it because of its very familiarity; for until we learn it we shall miss the possibilities of life; we shall really fail to live at all. The greatest minds of every age have been those who have most studied this lesson, and most urged it upon others. Under God and with his help, the individual has his success or failure in his own hands. It is not enough to hear and receive; we must do and be. It is not enough to ask how much wisdom and strength and virtue is in the world, but how much we add to our own souls and lives.

### The Decay of Reverence.

One of the lamentable deficiencies of modern society is reverence. It seems as each succeeding generation supplants the one before it, there is less of this ennobling sentiment. While the forefathers were rude in some respects, they still had dwelling in them the feeling of respect for age and for holy things, beyond the degree possessed by the ordinary person of today. It is not an uncommon occurrence for people to treat the most sacred things as though they were meats, common and unclean, and fit more to be trodden down than to be respected as good and useful.

Even there are professed ambassadors of Christ who often act as though they were above the religion that they believe and preach, and that it is a thing that serves no higher purpose than to supply gratification to carnal desires. How painful it is to hear ministers and members speak about religion as though it was a minor business concern, and as though it did not matter much whether it stayed or was banished forever.

Training in reverence is a part of every individual's education, and the child who is neglected in this is deprived of culture in one of the most noble departments of learning. Reverence is the only basis of sound government, it is an essential part in religion, and it is the strength of the model family. Where there is no respect for authority, there cannot exist true government, which is the republican form which now exists in this country. Reverence for institutions is the attesting power of patriotism. The moral faculties are the controlling power of the mind, and where there is strong reverence, there is regard for the government and for the home and family and church, and these

constitute patriotism in the broadest sense of the word.

The lessons of reverence should be among the first to be taught to the child. Reverence for parents and for old people should be held before the young mind as of first importance, and any ridicule of age and decrepitude should be rebuked. The sad lack of reverence among the youth of the day is largely due to parental neglect, first, and then the system of education. In most places the animal is educated now and the true man is left as benighted as the Monad of evolution philosophy; and as a legitimate result of such a course of education, men are becoming intellectual animals, instead of beings possessed with spiritual powers.

The Bible in the common schools is hooted at by this class of intellectual animals, and every measure is adopted by them to banish the sentiment of reverence from the hearts of men.

There should be a reformation in favor of giving more attention to this one needful thing, not only to preserve our free institutions as a nation, but to enhance our religious interests which constitutes men the salt of the earth. Reverence should be taught in the family, the school and the church incessantly.

### Why it is.

The same system or rules of conduct will hardly suit two men, so much do we differ in our temperaments and dispositions. There are things which one man will attend to, and which another man will leave undone, without special care or prompting. For instance one man really needs to school himself to eating, or to recreation at proper time; while another man needs to be on the watch in order to stop eating, or to go to work at a proper time. It is very common to say that every man is naturally lazy; but it has been wittily said of some men of tireless activity that they "are too lazy to stop working"—that they lack the watchful attention to time for rest when resting is necessary and in order. So again is it true that "one man is too ready to give away money, while another is too ready to refuse a call for help."

Each man needs to know wherein restraint or pressure is necessary for his well-being or in other words, wherein he can safely trust to his natural impulses or his ordinary habits of conduct. Whatever task is imposed upon himself let him set hours in which to perform it; but whatever is agreeable to his nature he need not make much effort to perform for he will naturally perform without having any set time for it. Lord Bacon says: "A man's nature runs either to herbs or weeds, therefore let him seasonably water the one and destroy the other." For example, the average business man can safely trust his instincts to start him out to his money making in the morning; whereas he needs some will pressure on him to have family prayers at any inconvenience before he goes to his business. In fact, it is in little things as in larger that the intelligent and persistent prayer to God of every disciple of our Lord should be: "Not my will, but thine, be done." The little things are always of first importance.

### EDITORIAL ITEMS.

Jacob Lucas, who was relieved of \$1100 by a lottery scheme, is a German Baptist deacon. It is said of him that he used to be very strict in having the sisters to do just right, but when there seemed to be a chance to make a thousand dollars in such a way he did not scruple. An account is printed on another page.

Bro. W. J. H. Bauman enters a plea in behalf of the editor, not to criticize him too severely. Criticism angers many people, but that is not the case with us, except, possibly in extreme cases. If we do not bear chastening, then we are bastards and not sons. We have had a good deal to do with humanity, already in life, and we make great allowances for the frailty of the flesh and false education. We would sooner be criticised any time in our paper, than to allow others to be criticised; and when we are criticised, we do not fly to pieces. We have often thought that if Christ had become flighty as some men do now when criticised a little, he would have had a fight about every day.

We hope that all the solicitors of the different churches, appointed by the Home Mission Board of Ohio, will be ready to give a good substantial report at the missionary session at the Bear Creek convention, on Saturday afternoon, June 5th. It is very necessary that a missionary be elected for the State, to respond to the many urgent calls. This implies expense. So let us arise to the emergency and give a practical demonstration of our zeal for the cause. This financial feature of the work is a part that we can all take in the cause.

Brother Mason announces that Missionary services, for the benefit of the Ohio Home Mission; at which appropriate discourses will be preached, as follows: Sunday, May 22nd, Farmersville, 10:30 a. m.; Winchester, 3 p. m.; Lexington, 7:30 p. m. Collections will be taken up at the close of each service.

The "Miami Valley," which had gained such prominence for its adherence to the mandates of annual meeting and its opposition to progressive Christianity, is awakening up to its duty, and now promises to be a prominent stronghold of the Brethren church. Call for preaching come pouring in faster than they can be filled, and some of them are from localities that have hitherto known nothing of the "progressives," and have only now come to a knowledge of the existence of such an organization through the pains annual meeting has taken to throttle the young child. Verily, the great enemy of progression is turning out to be a great help to us. One of the most urgent calls come from the vicinity of the late annual meeting, in Dark county, Ohio. The best thing about all this is that there calls upon something, and come with an earnestness that will take no denial.

Buyers of Hymnbooks will take notice that the books will be sold at reduced rates until July. See Bro. Ewing's advertisement on the last page.

Bro. A. A. Coburn is settled, for a time, to serve the church at Glenford, Ohio, where he has been during the past year, and the church near Bremen, Ohio. May the Lord prosper him.

Bro. Wm. Kiefer went to North Liberty last Lord's day to preach for the brethren.

Bro. Neble, of Miami township, Ohio, met with a serious accident through a runaway team coming into contact with his wagon. He jumped as soon as he saw the danger, and thereby injured his knee badly. He is, however, doing as well as can be expected.

Every Brethren Sunday school in Ohio should be well represented and prepared to report in full what they are doing at the S. S. Convention at Bear Creek, next month.

During his visit last week to the "Valley," brother Mason preached at a school house, about five miles east of Miami township. He reports a good congregation, and an unusual interest, and hopes to be able to report something of importance in the near future. This is the mission point where meetings were held for several months about a year ago, but was dropped on account of too much work. Now he intends to resume his appointments here, and will preach here every week or two.

Bro. Isaac Kilbinger is expected to preach at the College next Lord's day.